NOVEMBER 15, 1961

THE UNITED CHURCH

OBSERVER

Lay leader Ralph Young — Photo by Hamewood

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Significance of New Delhi

by W. J. Gallagher

plus • A feature editorial on Sermons Without Words • An outline of the church's policy in education • What books do for Canada's image abroad • Question Box

Letters

Poor CBC Program

Dear Sir: Last evening, after wrestling with our local Christian Education Committee on Sunday school problems, I sat down to view a program on television. The subject—our Sunday schools.

I went to bed sick at heart. If that presentation on CBC-TV is the answer to Sunday schools, may God forgive us! The only consolation I have is that it was a sports commentator who did the interviewing, and the CBC, **not** The United Church of Canada, that was responsible for the program.

Toronto, Ont. (Rev.) J. Scott Leith.

Ed.: See review this issue.

And Some Left Over

Dear Sir: May it never happen again but it did happen once.

It was at the concluding service of a preaching mission. People from the five points of the charge had gathered for the communion service. The elders were coming towards the front with the communion wine when I began to sweat and the cold drops ran down my back. I counted people, I counted glasses, but no matter how I counted them there were not enough glasses for the people. So very quietly I announced that, if there were some who would not mind sharing a glass with their neighbour, they might pass the extra glass out to the end of the pew. It worked. We had four glasses left over.

As I stood there in wonder I couldn't help thinking of another time when the disciples went out and gathered up what had been left over after the multitude had been fed.

E. Lloyd Salsman.
Port Hawkesbury, N.S.

That UN Police Force

Dear Sir: Your editorial on the UN police force is like the proverbial curate's egg "very good in places."

The unacceptable odor comes from the fact you appear to be applying pre-atomic thinking to defence.

As Christians, and as realists, we must support a UN police force (feeble as it will be at first), to develop into an effective instrument, as acceptance of the fact of world oneness grows.

Edmonton, Alta. E. W. Davies.

Ed. We didn't say we shouldn't support it. Obviously we should. We said we couldn't rely on it completely yet.

Dear Sir: Your editorial, Why We Can't Rely on a UN Police Force, was good as far as it went. It failed to mention that the chief culprits in the attack on Egypt in 1956 were Israel and France, with Eden and about a third of the British people being taken by the culprits for suckers.

You also failed to mention that Israel refused to comply with UN resolutions to withdraw from Egyptian territory until economic sanctions were threatened by the U.S.A. In addition, you failed to mention that Israel has been in defiance of the UN since 1948 by her persistent refusal to repatriate the Christian and Moslem refugees, to withdraw to the boundaries laid down by the UN and her refusal to agree to the internationalization of Jerusalem. . .

London, Ont. Thomas J. Cunningham.

Dear Sir: I am very disappointed at your narrow concept of the UN and the negative attitude towards the eradication of its failings.

The prestige of the UN is nearing an all-time low, mainly because of its failure to act quickly and decisively when "brush-fire" wars break out. I see no valid reason why Canada should not give a lead in seeking to eliminate this basic fault. The very fact that millions of people the world over look to the UN to keep the peace should be sufficient inducement for every thinking man to put his back into strengthening the organization, rather than lamenting its obvious shortcomings.

Advancing science has rendered important national institutions obsolete, and unless we and other nations quickly re-orient our national outlook we are headed for dire trouble.

Oakville, Ont. T. Helsby.

Dear Sir: We are ashamed of the editorial stand against unilateral disarmament. What would Jesus of Nazareth think of your new commandment, "Thou shalt not kill singly but by mass destruction"?

We cannot support a church which supports the nuclear arms race.

Oxbow, Sask. Mrs. R. Staples.

". . . and don't forget to discuss our transportation problems with the Mission Board!"

The Voice of Faith

Dear Sir: When so many committees and various voices are telling us of the fears and uncertainties of this age, it was good to read in your editorial—**We Still Have God You Know**—a voice of faith. It is high time we heard that God h a plan for our mixed-up world. **T Observer** can perform a much need function by keeping this faith constant before us.

Beaconsfield, Que. Helen Shearma

The "Fenced" Table

Dear Sir: In a recent issue, and in so learned discussions of the communi service elsewhere, the phrase, "fenci the table" has been used to indica refusing to allow children to take t Sacrament and preventing non-membe of a church from partaking.

In my boyhood in Cape Breton, v had many ministers from Scotlan Gaelic-speaking preachers from the hig lands and the islands. They "fenced t table" at each communion service. B the "fencing" was no outward legalist requirement. It was a "sermonett usually using St. Paul's strong words, "E that eateth and drinketh unworthi eateth and drinketh damnation to hi self. . . Let a man examine himself a so let him eat of that bread and drink that cup."

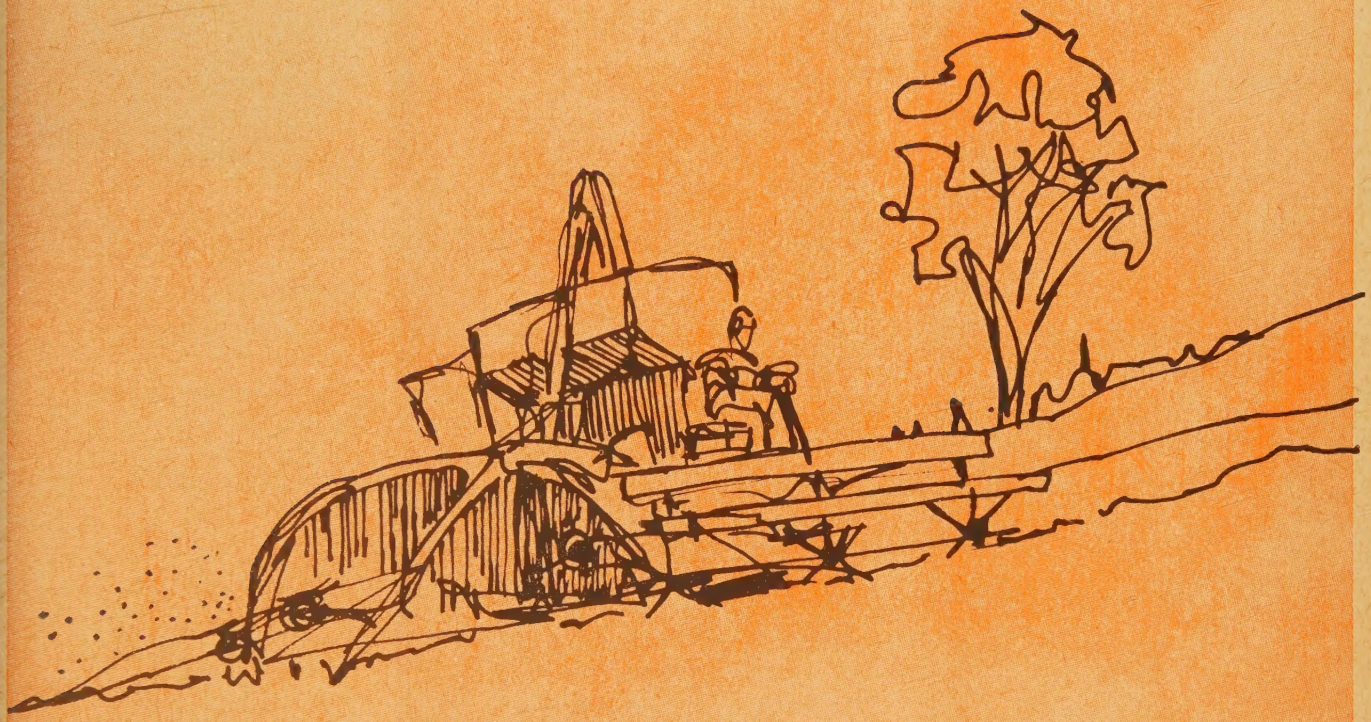
May I suggest that this is the historic and proper use of the phrase—a stro emphasis **for everybody** on the solemn and the sacredness of Holy Communion

Quebec City, Que. John MacKa

Likes Pub Padre's Work

Dear Sir: The Rev. Arthur Packm is doing a good work. God chose him minister to these people in the taver since they would not go to church to he the Gospel, and everyone will have least one opportunity to accept the mer of God.

Coe Hill, Ont. Mrs. M. Gillesp



AUTUMN IN THE CHURCH

we have kept thanksgiving day.
we have observed world wide communion.
we have remembered those who served in time of war.
we have celebrated our anniversaries,
but . . .
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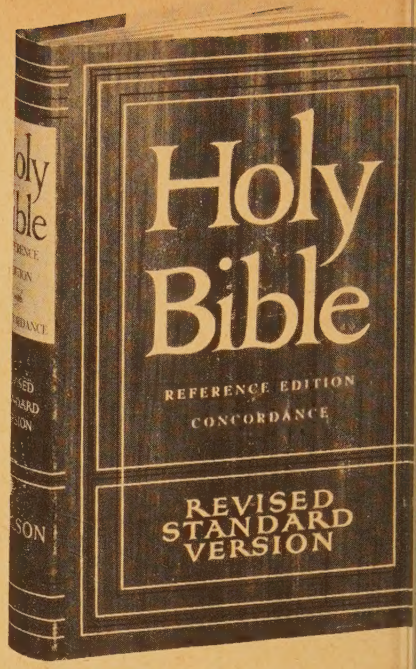

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THE UNITED CHURCH
OBSERVER

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Managing Editor: E. L. Homewood

Assistant-to-the-Editor: K. S. Bagnell

Editorial Assistant: Margaret Pryce

Business Manager: W. J. Bradshaw

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IN THE NEXT ISSUE

Christmas in the Country
Photostory by E. L. HOMEWOOD

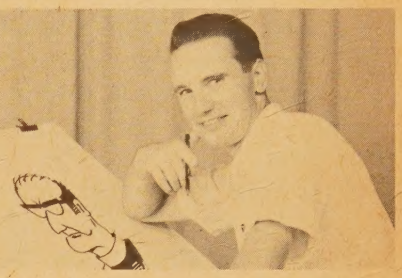
Women in History
by GRACE LANE

Observations

WAY UP IN MEADOW LAKE, Sask., last month, the minister took us to see some of his good friends. One was Mrs. "Shorty" Peters, a retired missionary of the WMS who told us she was graduated from the old Presbyterian Deaconess Training School on Grosvenor St., Toronto.

"I LIKE THOSE CARTOONS," she said when we were leaving. "I'm getting too old to read all that serious stuff, but keep the cartoons coming." However, another correspondent warns us that they are "an expression of innate anti-clericalism", something which we think will startle Mr. Purdy into some new inspirations. As far as we know, Missionary Purdy isn't innately anti-anything, except sin.

THIS MADE US WONDER whether his "Clericatures", the book of OBSERVER cartoons compiled and published by Ryerson last Christmas, were gathering dust in the stacks at the old Wesley Buildings. A call to Victor Seary, Ryerson sales manager, brought the information that it might soon be sold out. Twenty-one hundred copies were bought shortly after publication, and most of the first printing are now gone. "You must remember," says Mr. Seary, "2,500 in Canada is just about a best seller."



ALL OF WHICH is our way of bringing up the disappointing fact that our columnists have been dropped from the centre pages this issue to make way for book advertisements and more book reviews. Some people tell us they do their Christmas shopping from our advertisements and reviews.

ONE BOOK, "SAY UNCLE" by Eric Nicol and Peter Whalley, won't be reviewed in Mrs. Lane's section. It seems someone "borrowed" this "completely uncalled-for history of the U.S." from her desk. And the editor is suspected. Actually, Eric Nicol's book is the kind you could steal without it bothering your conscience much. What he does to American history apparently doesn't bother his. It's one of the very delightful new books, not recommended for people who don't like cartoons in church publications.

SPEAKING OF BOOK REVIEWS reminds us that we have a TV review by Frank Chamberlain where books are normally given all the space. We didn't see the telecast he so roundly condemns, but those who did have been writing and 'phoning. The score: 99% with Mr. C. (See page 19)

* * * *

● COME JANUARY 1 we hope to enlarge the review department to include comment on films, television, radio some music and drama. We feel that all the influences that effect the Christian home are our business. Traditionally we have been heavy on books, but, as we think some great man said once, things have changed.

* * * *

● FOR HALF A DOZEN YEARS NOW, when the editors of this paper needed some good practical advice—a frequent state—they successfully bothered Gerald Anglin, a senior editor at Maclean-Hunter and a rather articulate and forthright friend. Gerry is a Victoria College graduate, and a United Churchman. Years ago he wrote a great story for *Maclean's* on missionary Lester Burry of Labrador.

OBSERVER READERS may not know that while handling well a number of editorial jobs for *Maclean's* magazine Mr. Anglin gathered and edited the choice bits of Canadian humor in "Parade". This is a fine department, formerly in the back of the magazine, that has recently been scattered all over each issue, with the idea readers will leaf through and look at all the ads. Mr. Anglin is now editor of *Canadian Homes*. For many years he has been involved in the important and fast-progressing work of aid to retarded children. See his piece, page 13.

Editorial

New Delhi

THROUGH the centuries the Christian Church has written much of its history, and most clearly articulated its faith, in great councils. The greatest Christian movement of modern times—ecumenicity—has been given birth and nurture in the great world conferences of this century.

Those who ought to know say that the Third Assembly of the World Council of Churches in New Delhi next week, will be one of the greatest and most significant gatherings in modern times. Dr. Gallagher, on page 15, gives some of the reasons why it will be significant.

It is likely to be more fruitful than Evanston was seven years ago. The late Cardinal Stritch of Chicago told Roman Catholics then they must not attend the sessions, even as observers. Now there is a new Pope in the Vatican and a new attitude in Rome. Some of the wisest and friendliest observers at New Delhi will be officially appointed Roman Catholics. The change of climate in Rome is one of the amazing developments of the decade.

We hope that the churches will not advertise their divisions at this assembly, the first meeting in the non-Christian world. Old India hands don't worry as much as we, for they point out that the churches have been advertising their divisions in India and Africa and the Far East for a long time. The multiplicity of sects and denominations on the mission fields is as great a scandal as that of Christians who can't eat the Lord's Supper together.

At Evanston, some churchmen went out of their way to demonstrate they could not take communion with others. Some of them actually picketed others' services. And super-fundamentalist and professional anti-communist Carl McIntire chose the occasion to go to Chicago to denounce the World Council, its people, and its works.

We hope that men will not make such fools of themselves in New Delhi. And we hope, too, that the distance will filter out the froth, so that the world may see what unites, not what divides, the people who find that Jesus Christ in their light and life.

WOMEN AND MINISTERS FIRST

AS you have heard, January 1st will see an enlarged and improved OBSERVER. We are confident that the appointment of a women's editor, and the addition of 16 pages will make it a much better family paper.

Let us confess again, we have one and only one fear. The subscription price will go up 50%. Normally price raises are followed by circulation declines. We have over 300,000 subscribers now, and we don't want to lose any.

THE OBSERVER has a rather unique method of circulation promotion, called the Every Family Plan. About 2,300 congregations have the paper mailed to most of their active families at half price. This is a great deal less costly than sending out half a dozen or more expensive reminders urging subscribers to renew, and employing an army of door-to-door salesmen to sell subscriptions.

In this situation, however, the EFP could backfire. A few congregational wars may be declared by economy-minded church treasurers and committees of stewards who are troubled by the price rise. Wherever there is such a skirmish, we are counting on the women of the church, the ministers, as well as many others, being on our side.

Women should remember that THE OBSERVER is their family magazine. There will be no *Missionary Monthly* any more, and the *United Church Woman* is going to be born within the pages of THE OBSERVER, not as a separate publication. Perhaps it won't be as good as a separate magazine, although we hope it will be better. At least it will go to a great many more church women than would have been persuaded to take a separate magazine. The two-in-one is much cheaper for the individual, for the congregation and for us.

While we don't like to make more work for ministers, we do need their help. We suggest: enlist the full co-operation of the ladies in the congregation; persuade congregations now on the EFP to re-enrol, and ask that the women assist the stewards in the cost; ask congregations not on the plan to try it. Until December 31 they may enrol at the old one dollar rate.

PARKING PROBLEMS

OUT in Saskatoon, students of the University of Saskatchewan are having troubles. The *Star-Phoenix* is worrying about them, too. It seems there just isn't enough parking space on their magnificent campus.

Officials at the University of British Columbia are reported to have been in the same sort of trouble. And without a doubt, many an affluent city church in Canada has more problems with where to park cars, than with where to park the people.

In United Church headquarters, and the United Church Publishing House, parking has long been a serious problem.

In India, however, we have discovered that this is not a problem for the undergraduates. One university head when asked what the most serious difficulty for India's university students was, replied rather wistfully, "If only we could assure the young people of one good meal a day, we would be happy."

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OBSERVER
NOVEMBER 15, 1961

An Editorial Sermonette

Sermons Without Words

DR. G. H. MORRISON, the great Scottish preacher whose sermons have been re-preached by many of us, published a sermon once, entitled, *Sermons Without Words*, or *Our Unconscious Ministries*.

During the war a young airman once told us the story of an effective sermon preached by a Roman Catholic priest in a tough district of a large Canadian city. It is probable the priest never knew that he had preached a sermon.

The airman was a young lad, in a strange city, several thousand miles from home. He was discouraged, lonely, and facing the temptations which often follow on the heels of loneliness in a big city. He had been reared in a home of high standards; had been loyal to the teaching of his church through the trials of early military life. Temptations, however, were new and different, and sometimes in his discouragement, he tended to say, "What's the use?"

To Heck With It

One night he and another lad in a similar state of mind decided "To heck with it all", and headed for the out-of-bounds section of the city for a first attempt at a gay time. Swaggering along to cover up their uneasiness, they met a priest. His white clerical collar was gleaming in the dull light of the darkened streets. Seeing their uniforms, he said in a friendly way, but with the accent of one of a different race, "Good night boys," and passed on.

The boys stopped and looked at each other, laughed a little sheepishly, for the collar and the friendly voice reminded them of all the good things of home. They turned, and as the airman later told us, "We got out of there as fast as we could, and went uptown and saw a movie."

The priest, we suppose, went on his way doing his work among the dispossessed of that city slum, never knowing of the unconscious sermon he preached that night.

The Little Things Preach

Often our unconscious ministry is our real ministry. It is not for all of us to stand in the pulpit and preach the Gospel, or teach a class in Sunday school. For most of us, our ministry for good must be indirect and unconscious. It is not what we say, not even what we do, but what we are, reflected in all the little acts and attitudes of life, which preaches our real sermons.

When Sir Walter Scott built Abbotsford, his friends wondered why he put the bowling green in what seemed a peculiar place. In one corner where the view was somewhat indifferent, he built a little summerhouse, where he might sit in the evenings.

When a friend questioned the location, Sir Walter gave the reason. In the evening, it seems that Peter, Scott's elderly coachman, whose Scottish reticence would not let him openly discuss religion for the world, sat in his cottage for his evening worship. Every night of the year, "He wailed a portion wi' judicious care." Then he raised a Psalm to heaven.

Sir Walter, sitting nearby, but hidden in his little summerhouse heard it, and was comforted. We assume his books and poems around the world were made a little better because of the unconscious ministry of his old coachman.

Leave It To God

Dr. Morrison, who tells that story in his sermon, said, "That's what we are doing constantly, although we never were in a pulpit in our lives. Men who do their best, always do more, though they be haunted by the sense of failure. Leave your usefulness for God to estimate. He will see that you do not live in vain."

The late Peter Marshall, chaplain of the Senate of the United States from 1947 to 1948, must have had this idea when he prayed one day. Peter Marshall's prayers are not to be recommended as examples of liturgical excellence. But in this one there is a little sermon as well as a petition to God.

"Lord Jesus, bless all who serve us, who have dedicated their lives to the ministry of others—all the teachers of our schools, who labour so patiently with so little appreciation; all who wait upon the public, clerks in the stores, who have to accept criticism, complaints, bad manners, selfishness at the hands of a thoughtless public. Bless the mailmen, the drivers of streetcars and buses, who must listen to people who lose their tempers.

"Bless every humble soul, who, in these days of stress and strain, preaches a sermon without words. Amen." ●

Coming Soon

What I've Learned in Toronto Pubs

by Arthur Packman

Cover Story

Canadian Chief For World Laymen

by KENNETH BAGNELL

Ralph Young, the man who started the United Church's post-war lay movement on its way, takes over a World Council post in Geneva

WHEN Ralph Young stepped ashore at La Havre France, from the *SS Saxonia* on November 3, on hi way to Switzerland, a 1962 Peugeot sedan awaited him It was the gift of some 250 men who gave him the keys at a testimonial dinner in Toronto, one Friday night in October.

It was the first time a headquarters officer of the churcl had ever been given a car, and it came from laymen who di it on their own. They've known 46-year-old Ralph Young a secretary of the Board of Men. This spring he was appointe secretary of the World Council of Churches' Department o the Laity. So, with his wife and 16-month-old son Andrev (who received a model of his dad's car) he has moved t Geneva, headquarters of the WCC with its 178 denominations

Dark, immaculate Ralph Young, now on three years' leav of absence, began his Board of Men job alone, in 1951. Nov there is a staff of three men in Toronto plus two fiel secretaries, one in Charlottetown, P.E.I., and the other i Lethbridge, Alta. His task wasn't merely to interest men i the church. Its ultimate purpose was to deepen their fait and make them aware that their pulpit was their job.

In the ten years he spearheaded a country-wide progran of conferences attended by hundreds of men from business labor and the professions. Some—nominal churchmen whe they went (like one public relations man for a brewery)— were radically changed. Others, always active church mem bers, began seeing that their convictions should be taken t the office, not left in the pew.

Training programs popped up

Coupled with this, training programs for elders an stewards in local congregations popped up in towns an villages across Canada. Board of Men booklets like *Let' Look at Elders* and *Let's Look at Stewards* poured from th press, selling around 50 thousands copies each.

There were organizational alterations too. In some part of Canada, churches had men's associations or brotherhood in others the AOTS movement was strong. There seeme little doubt all should become one, with an emphasis, not jus on fund-raising but on faith. Naturally, this called for strateg and tact. But on September 19, 1959, over 300 delegates a a conference in Keswick, Ont., passed a resolution inaugu ating "The National Association of United Church AOT Men's Clubs." (The AOTS means As One That Serves Today there are 600 such clubs and they do everything fro tidying the cemetery to studying the four gospels. Th movement, mushrooming in the mid-fifties, shows no sign c abating.

The man who sparked such resurgence is not what yo might suspect. He doesn't spend a great deal of time shakin hands and shouting names. In fact he is somewhat reserve In the main, he speaks when spoken to and rarely puts h convictions on parade. He isn't unfriendly. He isn't back-slapper either.

One man, who says his life was radically changed thre years ago after he became active in men's work, attribut more than he can express to Ralph Young. "I could talk you for three days about him," he told someone recentl And yet he admits, "On first meeting him I was not impresse But his genius lies in the fact that you find yourself devote to his cause. It became obvious that I just had to get in this man's world." A London dentist, Dr. Jim Guest, agree "Remember John the Baptist saying I must decrease, he mu increase? That personifies Ralph completely. When peop say nice things about him and he's embarrassed; he means it

Across the nation, others mention his brand of leadersh which keeps his personality almost, but not quite, out reach. The Rev. Lloyd Archer of Halifax worked with hi

at boys' camps during the forties and says: "He demanded my best, not by anything he said, but just by the way he carried out his responsibilities."

Ralph Young is the son of a minister and almost became one himself. His father, the Rev. H. S. Young, died last summer at 89, after a long ministry in the rural Maritimes. His 83-year-old mother lives quietly with Ralph's sister Dorothy, an executive secretary with the WMS in Toronto. He has two brothers in the ministry, one a field secretary of Christian education, the other a research director with the New Democratic Party. Two other brothers, who complete the family, are elders in their congregations. His wife is a retired Baptist minister's daughter. Her parents, the Rev. C. T. and Mrs. Clarke, live now in Lancaster, N.B.

Not where he belonged

Although he started studying for the ministry, Ralph decided it wasn't where he belonged. "I was very interested in group work and while taking my arts work at Dalhousie, I became sure this was where I wanted to be," he says. "Some people thought group work was a flash in the pan. They wanted me to go ahead with the regular course and be ordained. But I decided on group work. I know a number of men who would like to be in full time church work in related ministries. But they don't want to be ministers of the Word and Sacrament."

His wife Margaret agrees and adds: "I think he's doing a better job as a layman than he would as a minister."

He was born in the village of Bideford, P.E.I., where his father was minister of the Methodist congregation. He started his career as a teacher in 1933, with 11 pupils and five grades in the tiny community of Harrison Settlement, N.S. Along with teaching, he helped conduct boys' camps and conferences for the interdenominational Maritime Religious Education Council. Next step was full time boys' work, then university and boys' work part time.

While at college he became interested in pacifism. His views didn't seem to cause him personal unpopularity, for in his junior year he was elected head of the Student Union. But the war came in '39 and he joined the Halifax YMCA, partly because of his pacifism, partly because he was medically unfit for service. He later served the Y in Edmonton and when 1945 came, the MREC called him back to the Maritimes to spark its work with both boys and girls. The six years that followed are remembered by Maritimers as great days for youth work.

Some members of the council thought it was time to close up. Financing was too difficult, they said. Yet in four years after Ralph Young took over, the budget swelled from $12,000 to $25,000.

But the real story was written into the lives of boys—young men now—who will never forget him. Halifax lawyer George Piercey says: "In my generation he did more for church-centered youth groups than any person I know."

All his vacations for several years were spent conducting camps. He played softball with the ease of a professional, could swim better than most, and treated a camp council as though its decisions rivalled those of the UN. When night came and the fires were lit he sat with hundreds of boys who still remember the way he could recite *The Shooting of Dan McGrew*.

He trusted every boy, even though some of them didn't turn out as well as he hoped. Recently someone asked if he recalled the failures, and he said "None I'd care to give up on."

This is the spirit he took with him from his MREC office on Saint John's Prince William St. to the Board of Men office in the old Wesley Building on Queen St., Toronto. It was 1951 and he believed then, as now, "that every man has wonderful potential for good. Our job is to set conditions so that the spirit of God works among men. It's not just people working with people. It's God working with people."

Shyest feel at home

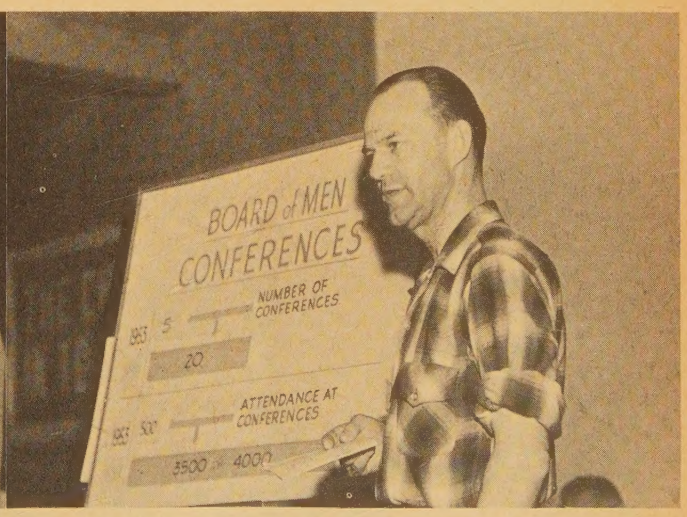
The Men's Conferences which Ralph Young's Board of Men set in motion — from Qualicum Beach on Vancouver Island to Hall's Bay in Newfoundland—are flavored with this thinking. There's usually a theme speaker, but the emphasis is on small group discussion. The shyest man feels at home. And the things discussed are practical matters which concern him deeply, such as a man's religion and his work.

One man, who had just finished a major disagreement with the president of his firm, went to a conference "only because a friend twisted my arm." Before it was over his life was changed, he went back to his job happy, later left his 12,000 dollar job to enter church work full time.

Such incidents strike some people as being both rare and dramatic. But they aren't rare. Dozens of Canadian men have left their jobs and entered the ministry and they point

(*over*)

Margaret and Ralph Young admire toy car, and keys to new one, presented to them by Canadian laymen.



Rolled-up sleeves of sport shirt were typical of Ralph at laymen's conferences. Chart shows growth of the movement.

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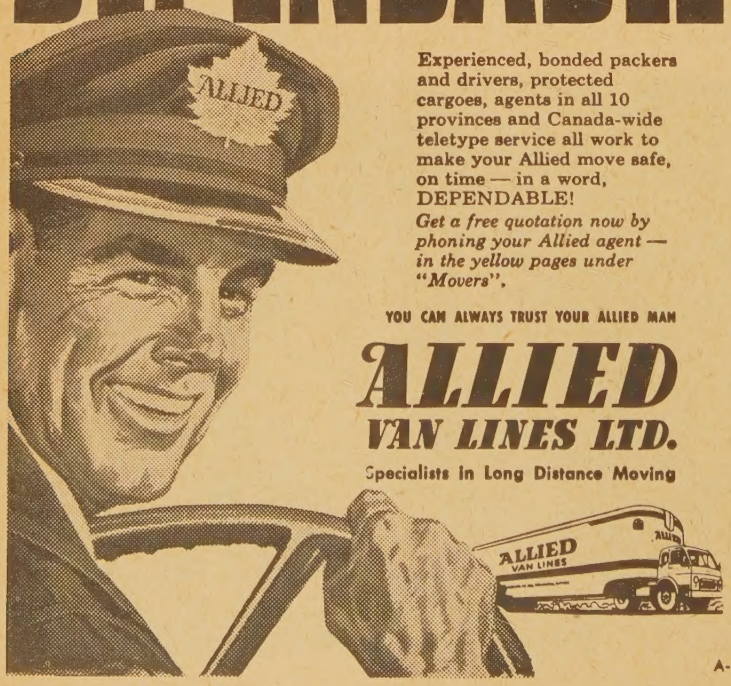

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to men's conferences as the starting point, and Ralph Young as the first inspiration.

When he talks of his future work with the World Council, over and over he repeats: "Laymen are the church. We are not to think of the church as a place to which we escape. We have to see that we are not to stay there, but only to prepare ourselves to go into the world."

He likes to talk of the church's critics. "There are many Canadians doing excellent work in the world and criticizing the church. Yet very often their motivations come from associations they had inside the church 20 years ago. If they're going to be critical, they ought to get inside and see what's going on."

But he can be critical of too much church activity of the wrong kind: "Some men get on so many committees they keep others off and neglect their home life. A man can get completely isolated in church work."

Naturally, much of Ralph Young's influential life has been spent away from home. Asked about this, his wife, a slim brunette who smiles easily and often, says, "his travelling has never bothered our home life. If your husband is happy and you're caught up in his work, that's the main thing."

The centre of attention in the Young household since the afternoon of July 16, 1960, is a blue-eyed, 16-month-old boy who loves music boxes, cuckoo clocks and food. He is adopted and his name is Andrew (after Dr. Andrew Lawson, minister of Toronto's Timothy Eaton Church, which the Youngs attend).

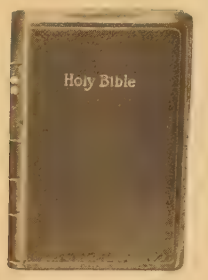
Ralph and Margaret Young are proud to have their friends know their little boy is adopted. "Even the garbage collector and the Fuller Brush man know." He came to them when he was eight days old. "His delivery was a month late," Mrs. Young says. "Our friends were waiting and so were we." She confesses that her husband now writes his letters asking: "How is Andrew? (and you too, of course!)"

She looks forward to Geneva, where their apartment is within the shadow of the towering Swiss mountains. Even when her husband will be on the opposite side of the world—as he often may be—her hours will seldom be empty. A former teacher (MA from the University of New Brunswick) at Netherwood School for Girls in Rothesay, N.B., she reads history and biography, and with her husband has built a collection of some 300 classical records. And Andrew will be there, too.

As for her husband's appointment to

(*Concluded on page 29*)

There have been dozens of translations in the past 350 years, but the King James Version is still the . . .



Of the Centuries

by Don Wharton

DURING her coronation in 1953 Queen Elizabeth II was brought a Bible from the chapel altar in Westminster Abbey. "We present you with this Book," said the Archbishop of Canterbury, "the most valuable thing that this world affords." The Bible handed the Queen was the King James Version, whose 350th anniversary is being commemorated this year.

H. L. Mencken, a critic not noted for his religiousness, called it "probably the most beautiful piece of writing in all the literature of the world."

How it came into being, supplanted other English Bibles, outlasted every rival translation, and continues to this day to outsell newer and more scholarly versions is a story researchers have unearthed in bits and pieces.

The greatest writing project in world history had its beginning on January 16, 1604, at a conference called by James I in the 1,000-room palace at Hampton Court. The meeting was held to take up some troubles between Puritans and high churchmen. There were angry wranglings, and as tension mounted James suddenly turned back to a suggestion made earlier.

A Puritan, Dr. John Rainolds, president of Corpus Christi College, Oxford, had asked that the king order a new translation of the Bible. James was at first cool to the suggestion. Now he approved it, with the result that his name has come down through the centuries, a household term to untold multitudes who know little else about him.

Some scholars think that James simply wanted to get contending elements of the church to work on a common project. Others think he was moved by scholarly interest—as a boy he had revealed a precocious acquaintance with the Bible, later he translated the Psalms into meter. Some others believe his motivation lay in the fact that the most popular English Bible of the day questioned the divine right of kings.

Whatever his real motives, James helped the new translation along, though he never spent a farthing of his own money on it. When 54 "learned men" were selected for the task, James gave them official but for the most part payless appointments. He instructed the Bishop of Canterbury to locate vacant "livings" for the neediest translators, and later on he handed out promotions: seven translators were made bishops, and at least ten more were given other preferments.

The 54 included college professors, preachers, deans, bishops. One was vice-chancellor of Oxford. Several had studied abroad. Nearly all were in their 40's and 50's, though one was 73 and the youngest only 27. Most were bachelors. Two had married just before the work began—one to "the greatest beauty of her time in England." One, a professor of Hebrew at Cambridge, was a widower with 11 hungry children.

But not all the translators were poor. Some had several "livings" and a number had rich patrons. The handsomest and reputedly the richest, Sir Henry Savile, Provost of Eton, had tutored Queen Elizabeth in Greek. Another, Lancelot Andrewes, had been one of her chaplains—he knew 15 languages and his skill and dignity were so awesome that King James refrained from characteristic bawdy wisecracks in his presence. One was a poet, another had written a play for Queen Elizabeth, a third was credited with never going to bed sober. Another was repeatedly condemning himself for "eating so many prunes".

To work on their masterpiece, these men were divided into six panels: two at Oxford, two at Cambridge, two at

(*over*)

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Westminster. (Oxford and Cambridge provided out-of-town translators with free room and board.) Each panel concentrated on one portion of the Bible—Oxford's Hebrew panel was responsible for the Old Testament's books of the prophets—and each scholar in the panel was assigned portions to translate.

As a guide the scholars used a Hebrew text of the Old Testament, a Greek text for the New. They consulted translations in Chaldean, Latin, Spanish, French, Italian and Dutch. And of course they used earlier English Bibles—at least six, including William Tyndale's New Testament, the first to be printed in English.

Each translator would work on his portion alone, then read his proposed version aloud while the other panel members followed him in various Bibles. If they found fault with his rendering they spoke; if not, he read on. Sometimes a panel would take a voice vote on one rendering against another.

Verse by Verse

The New Testament panel at Cambridge included one scholar who scribbled notes in Latin, another who wrote his notes in Greek. Oxford's Hebrew panel meetings were held in the study of John Rainolds. By the time the work was well under way Rainolds was sick with tuberculosis, his body brought "to a very skeleton." But until his death in 1607 he had a pallet brought in and would lie there, working with the others, verse by verse.

The scholars labored on for four years while James was enjoying horse racing, cockfights, plays performed by Shakespeare's actors, and masques in which the Queen and her ladies of the court took part wearing sheer gauze costumes.

The translators did not work full time on the Bible. They had their regular duties, which varied from teaching to preaching, from giving communion to Henry Hudson just before he sailed to America to being present at the hanging of a Jesuit in St. Paul's courtyard.

By 1609 first drafts were ready for review by a board of six men selected from the Oxford, Cambridge, and Westminster groups. These men met daily for nine months, labored over recommended and alternate readings, searching for the right word or combination of words.

Each reviewer was paid 30 shillings a week (about six times the average wage in Britain in 1609), the money apparently coming from Robert Barker, the King's Printer, who was getting ready to turn

(*Continued on page* 24)

Photo by Peter Varley

Why I Work To Help Retarded Children

Any of my friends could tell you the answer in two words—"Mark Anglin." But my freckle-faced 13-year-old son is really only the beginning of the answer—if he is also the end.

By GERALD ANGLIN

THERE is an endearing, frustrating, heart-warming and saddening child something like our Mark, behind all the parents of retarded children who pour thousands of hours a year into committee meetings and rummage sales, brief writing and speech making, door knocking and volunteer taxi driving. But once you're into the movement to help these children whose minds can't give as much as their hearts, it's too exciting and challenging to leave.

Imagine a mother having to tie a football helmet on her three-year-old, as the only way to keep him from beating his head black and blue on the floor. And imagine seeing the youngster shed his helmet forever, two days after Canada's first nursery-age class for retarded children began to teach him how to play. Scarcely anyone believed "school" practical for the retarded at such an early age, until a group of B'nai Brith women asked to try it in Toronto's Temple Sinai.

(Incidentally, the boy was a gentile —and there were Jewish children in Toronto's first school-age retarded class that began in Carlton Street United Church 13 years ago . . . another satisfying thing about this work.)

Beside a lake near Red Deer, Alta., I visited a summer camp consisting of two large frame cabins. The campers were a happy crew of severely retarded boys in their teens and twenties, from the nearby provincial training school. None of them had an I.Q. of over 50 (or half the normal average), and yet they themselves had built the cabins under the supervision of an exceedingly patient carpenter instructor. The materials had been purchased by the school's own parent association.

About a year ago in Montreal, a medical research man from the University of Western Ontario at London patiently explained to a group of us how cancer researchers had recently stumbled on the mechanism that causes some children to be born "mongoloids".

At the very moment of conception, when half the chromosomes in a female cell are supposed to pair off with half the chromosomes in a male cell to complete a new organism, an extra female chromosome tags along. This burdens the new life with thousands of extra and unwanted genes, thus upsetting the whole body-building process. Nobody yet knows why this happens in one case out of 600 births, or why it happens more often in mothers over 40. But less than three years ago it was impossible even to see and count the chromosomes in a cell.

In this work, you *know* that one exciting breakthrough will follow another until science begins to uncover what causes the more than 70 known types of mental retardation, one by one. And discovering causes is the first big step to prevention.

Just three years ago I accompanied a delegation of parents which appeared before the Ontario cabinet with a brief,

(*Over*)

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2. ***Keep out from BETWEEN parked cars.***
3. ***Ride your bike SAFELY. Obey signs and signals.***
4. ***Play games in a SAFE place away from traffic.***
5. ***WALK when you leave the curb.***
6. ***Walk FACING traffic where there are no sidewalks.***

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A. G. MacNAB — *Deputy Minister*

urging establishment of a diagnostic and counselling clinic for retarded children at London, so that it could also co-operate in research already begun at Western University. Today the Children's Psychiatric Research Institute, operated by the Ontario Department of Health in a former T.B. san, shines like a cathedral of comfort and hope for both parents and children.

Here already more than 650 families have come for counselling. Here for the first time parents have found trained and understanding counsellors prepared to *listen* for an hour, two hours — a whole day if necessary—to the complete story of the problem that shadows their lives. Here psychiatrists, psychologists, pediatricians and educators are learning more about the *total* problem of retardation than anyone in Canada has ever had a chance to before . . . while at the same time helping parents plan the best care, therapy and training for their children.

No longer a dead-end street

The greatest achievement scored by the London clinic so far, however, is the new interest it is generating among professionals of all disciplines in this problem which just yesterday most of them considered a dead-end street. One young Canadian psychiatrist, lured back from the United States by the London adventure, told a Toronto conference last May: "There isn't another field of medicine today that offers such stimulation and challenge." Delighted parents were almost too astounded to applaud.

In this work past accomplishment is matched only by future challenge. In 13 years the first pioneer day schools started by local associations for retarded children, have grown to 191 associations operating schools for 4,458 children—and many of the schools have moved out of church basements into handsome modern buildings designed for the purpose. Working together through their provincial associations, these same local groups have improved the lot of many thousands more retarded who live away from home in government residential centres, by organizing public support for new facilities to relieve the pressure on old and overcrowded buildings. Home care programs are beginning to reach out to rural and bush areas to help parents who may never have seen another retarded child except their own, and who have previously been left to struggle with this stunning and complex problem alone.

But the six-year-olds for whom the first classes were started 13 years ago are now 19, so the biggest immediate challenge facing all associations is pr viding an adult program. The patte already established by some groups ca for social activities for the more severe retarded, and sheltered workshops f those who can work (and earn at lea nominal pay) on a simple productio line handling commercial contracts.

At home as long as possible

A great many of the retarded, almo all of those who cannot suppo themselves in the community, mu eventually receive residential care. B the general belief is that every mental retarded person should live at home long as possible. Even as things are, t overcrowding in provincial hospitals so serious—restricting training and ev threatening health — as to be rat Simultaneous Challenge No. 2.

Parents and professionals alike a determined that Canada shall build more vast institutions, some housing many as 2,800 patients and usually bu in cow pastures far from the near town. They urge instead a system small (300-bed) residential centres ri *in* town, where children (or adults) c spend weekends at home, attend lo schools and workshops, and live their lives where they belong — in community.

Challenge 1 means finding new sour of financing—ironically, just as gove ment education grants are in ma places freeing parents from the ea need to campaign to finance schools.

Challenge 2 demands an entir different kind of campaigning—learn how to cajole and co-operate with g ernments, and how to arouse pu opinion to support progressive gove ment programs that inevitably m more tax spending.

More research

Easily Challenge 3 (if it shouldn't Number One) is organizing and pron ing a frontal attack on the problem retardation itself through a co-ordina national research program. To acc plish just this the Canadian Associat for Retarded Children announced a Vancouver conference in Septembe national drive to raise one million dol —for research alone.

Oh, we have any number of li challenges, too. How to find a job a home for an 18-year-old who's "alm smart" but has no family behind How to instigate new associations day schools in towns where there been no local action, but which n have their statistical share (three sons in 100) of retarded children hidden away at home, instead of en

(*Concluded on page*

by W. J. GALLAGHER*

The Significance of New Delhi

AN assembly which could be one of the most significant gatherings in modern church history opens in New Delhi, India, on November 18. It is the Third Assembly of the World Council of Churches.

The World Council of Churches, after ten years "in process of formation," was formally constituted at the First Assembly in Amsterdam in 1948. The Second Assembly was at Evanston in 1954. Now more than 1,000 delegates and other participants will meet for the third, and will add another to that list of notable world conferences related to the "ecumenical movement" which began with Edinburgh 1910. Let me list some of the more significant features of this assembly.

170 Million

It is significant because of the wide constituency which it represents. The delegates have been appointed by 178 churches (provincial, national or international bodies) of 50 countries. It is estimated that they represent 170,000,000 Christians.

It will be significant as a manifestation of Christian unity in the divided world of today. These delegates are of many nationalities and races. They vary greatly in their forms of worship and of church government. They have many differences on matters of doctrine. Yet they are one in their allegiance to one Lord, their diversity is surrounded by an encompassing unity, and they meet in a common fellowship in Christ. The very fact that they do meet thus is a sign of hope for mankind.

It is significant that this assembly is being held in Asia, and with the theme "Jesus Christ the Light of the World". Asia is the home-continent of other great religions as well as of Christianity. To multitudes in Asian countries, Buddha is the "Light of Asia". To Hindus the exclusive claim made for Christ is unthinkable. The assembly's theme will be a testimony to those of other faiths of the uniqueness which Christians find in Jesus Christ; and at the same time will raise for these Christians themselves questions about the mission of the church in the world and the proper approach of Christianity to other religions by which men live.

A New Day In Missions

One of the first acts of the assembly will be the integration of the World Council of Churches and the International Missionary Council. The formation of the WCC in 1948 brought together the World Conference on Faith and Order and the Universal Christian Council for Life and Work. Since that date the World Council of Churches and the International Missionary Council have worked in closer and closer association with one another. It has become clear on the one hand that the church cannot be fully the church unless engaged in mission in and to the world, and a council of churches cannot ignore or neglect the missionary obligation; and on the other, that the church's mission in the world is the responsibility of the whole church and of the church as a whole.

This identity of responsibility and concern will now be given expression in the integration of the World Council of Churches and the International Missionary Council, as a result of which it is hoped that every part of the WCC will be permeated with the sense of mission, and that the mission enterprises of the Churches will receive the support of the whole body. If this hope is realized, it may bring a new day in Christian missions.

Another significant moment in this assembly will be its reception of observers and of new members. Among the former will be, for the first time, five representing the Roman Catholic Church. Among the eight applicants for membership are two whose applications have aroused special interest. These are the Moscow Patriarchate of the Russian Orthodox Church and the Pentecostal Church of Chile. It is expected that both these, along with the other applicants, will be admitted.

The Third Assembly will consider a proposal to change the Basis of the World Council of Churches — not to change it fundamentally but to state it more fully and more explicitly. The Basis now reads: "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour."

It is proposed to amend this to read "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures, and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit."

For Greater Unity

The assembly will consider also a very important report from the World Council of Churches' Commission on Faith and Order regarding its future work. This is the arm of the council which studies doctrinal questions, agreements and differences, which bear upon the unity of the church. Probably the most interesting paragraph of this report is this:

"The Commission on Faith and Order understands that the unity which is both God's will and his gift to his church is one which brings all in each place who confess Christ Jesus as Lord into a fully committed fellowship with one another through one baptism into Him, holding the one apostolic faith, preaching the one Gospel and breaking the one bread, and having a corporate life reaching out in witness and service to all; and which at the same time unites them with the whole Christian fellowship in all places and all ages in such wise that ministry and members are acknowledged by all, and that all can act and speak together as occasion requires for the tasks to which God calls the church.

"It is for such unity that we believe we must pray and work."

This description might become a guide-post on the road to the proper manifestation of Christian unity.

The assembly will hear proposals for a significant expansion of the program

(Concluded on page 29)

Dr. Gallagher is secretary of the Canadian Council of Churches.

The church and higher education— LAST OF THREE PARTS

The Four Responsibilities

by HAROLD W. VAUGHAN*

IN the light of the problems discussed in two previous articles the Board of Colleges of The United Church of Canada has tried to devise a policy which would help to guide us in our activities in higher education.

There are two things which must not be overlooked. Any policy which can be planned must be highly flexible since education is controlled by the provinces. Any church which is national in its scope will have a relationship to 11 separate provinces and no one policy can be uniformly applied to dealing with them all.

The other thing to note is that the changes in education are so rapid and unpredictable that what appears as sound policy and procedure today may need radical adaptation and change tomorrow. This again dictates a need for flexibility and suggests that all our planning in the use of money and personnel must be undertaken so that many possible adaptations may be made from a primary basis.

Our policy:

1. To continue our present residential secondary schools. To review their program of study and contribution and to see if the greatest need they can meet is in the area of the secondary school or the junior college, or possibly in a combination of the two. To support them by paying the salary of a qualified teacher who will give instruction in religious knowledge and act as school chaplain.
2. Where there are new university developments needed in this expanding country, to study the circumstances, and when it appears necessary for the welfare of the area so that what was once the frontier may have a university to meet its own requirements, we will co-operate with government and other interested community and Christian agencies in the formation of new universities and colleges.
3. To encourage the present universities which do not have departments of religion to study the prospect of establishing them, and to co-operate in every possible way to assist them in the discovery and training of adequate staff members.
4. To maintain chaplains on either a denominational basis or in co-operation with the SCM on those university campuses where we do not have an arts college, or where there is need for more staff than our own colleges can hope to provide. In selecting candidates for appointment as chaplains we are looking for persons who are qualified not only on grounds of practical ability and experience to do the work of a chaplain, but who are also qualified to teach at the professorial level and to become members of the faculty. The church must not seek to invade the university from without but to be a co-operative and integral part of the university itself.
5. To co-operate with universities in densely-populated and growing areas by building residential colleges where young people may live under church auspices during their university training and where we may carry on a program of teaching with special emphasis on religious knowledge, philosophy, and such other disciplines as may be needed or requested by the university as a supplement to its own teaching program. We would also want to co-operate with the extension department in the university to offer extramural courses in various phases of adult education through these residential colleges.

These are the specific proposals we have to make about policy, but in addition to these there are four further definitions about our responsibility which we believe must be in the forefront of any steps which we may take in the church's service in education.

First Responsibility

First, whatever we do in this area must be *educationally responsible*. If we approach higher education it must be with a determination that we will take our place as a part of the university, in respect of educational standards and techniques. It will not do for us to run inferior colleges. We cannot make a plea of poverty and hire inferior teach ers. We dare not compromise thos standards which belong to the institutio of which we want to be a part.

Cannot Compete

Second, our participation must be o some basis that we can adequately sup port. It must be *financially responsibl* It is not likely that we can be bo financially and educationally responsib and undertake to teach all of the di ciplines at the college level. The sma college, unless uniquely endowed, cann compete with the publicly-supporte university in laboratory facilities, mu tiple and specialized staff, or hope offer the kind of honor courses wi various options and faculties which t major universities provide. This is o of the practical reasons for offering limited teaching program in a fie where we are uniquely qualified, and the same time serving the university the housing, supervision, and nurture students under circumstances we c afford to maintain. It has been o experience in the operation of residenti schools that, once the capital is provid for their construction, they can be se sustaining. Church families have giv generously for such purposes in the pa and will do so again. But we could n even hope that they would be able raise the kind of budgets needed tod for the operation of a great universi apart from some state subsidy concession.

Third, as a part of a divided Christe dom we must not approach our servi in this field on any narrow or denom national basis. It must be *ecumenical responsible*. We constantly pray, wo and hope for a united church. We not regard ourselves as having a superior or proprietorial rights in respe to the Christian faith. If we appoi denominational chaplains to universiti they will counsel with students of t United Church, but they will have duty to the whole student body, t faculty and the administration as th services may be needed and sought.

Experience has proven over and ov

(*Concluded on page 2*

Dr. Vaughan is secretary of the United Church's Board of Colleges and Secondary Schools.

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About Books

The Canadian Image Abroad by Grace Lane

NOT long ago, Alan Harvey of the Canadian Press published some interesting comments about how Polish people get their ideas of Canada. Members of the Canadian hockey team, like Bill Warwick, rather than our artists or writers, are the "name people" there. The few Canadians read in translation are Ernest Thompson Seton, Grey Owl, and Mazo de la Roche. *Anne of Green Gables,* however, is a best-seller—third on their current list.

The subject was so intriguing that I asked Laura Schippers, editor of the Dutch-Canadian paper, "Nederlandse Courant voor Canada", how it was in Holland.

"I read *Maria Chapdelaine* when I was in school" she said. "For a long time I thought all Canadians spoke French. Newscasters Larry Henderson and Ken Haslam worked for Radio Netherlands at one time, reporting on Canada for Holland and to Canada about the Dutch. They had a large following."

Dutch people make hurried trips over here and then write about us. "Some of it is real fiction. Prof. H. vanders Valk, a lawyer, wrote a *good* book about our economic growth." Lester Pearson is "Mr. Canada" to the Dutch, she reports.

The Rev. Hans Gruppe, formerly of Hamburg, reports that as a child he thought this country was entirely populated by Indians, and very, very cold. He still reads German books about Canada—"for a laugh; they are so inaccurate."

Uriel Ofek of Israel, here on a literary scholarship, says that he read Ernest Thompson Seton in Hebrew as a youngster. Quite occasionally there are articles about pioneering in Canada in their papers, "since we are pioneers, too." He once read some Stephen Leacock in English and was so delighted with it that he translated a yarn into Hebrew and had it published in a literary magazine. "Some of Farley Mowat's material about Eskimos has been translated," he says.

Indians, Eskimos, animals and weather seem to be our ambassadors.

Our best image, in Europe at least, seems to be letters of satisfied ex-patriates.

Reviewer's Choice

Dr. S. R. Laycock, who reviews the books below, is well known across Canada for his work in education and child psychology. His radio "School for Parents" was widely followed and Ryerson Press printed the addresses in a series of booklets. A graduate of distinction from the University of Toronto, he was on the staff of the University of Saskatchewan for 26 years, first as professor and then as dean of the College of Education. He is an expert in the field of geriatrics and of the child with unusual problems.

The Church and the Exceptional Person (by Charles E. Palmer).

This is an outstanding book. Written in simple language, it will give church workers a comprehensive view of the problems of handicapped children and adults as well as those of gifted persons. For every type of exceptionality—mental retardation, hearing and sight problems, speech and emotional difficulties—there are concrete suggestions as to how the church can minister most effectively to these persons. One chapter explains how to survey the number and needs of exceptional people in the community. Aside from its usefulness to church workers, parents and other lay persons would find this profitable reading. (through G. R. Welch, $1.75.)

New Church Programs with the Aging (Elsie T. Culver).

The author brings to the writing of this book a rich experience in dealing with the problems of older people. She shows how effective action can bring worthwhile results in the economic, health, religious and social areas of their lives.

She stresses what the church can do by spiritual reassurance, family counselling and integrating them into the fellowship of the congregation, as well as in stimulating them to new interests. Thus they can be helped to "add life to their years." (Welch, $3.50.)

Television Show Miserable Flop

(reviewed by Frank Chamberlain)

The CBC has brought to Canadian viewers many fine programs on the Explorations series, but a recent showing of "Sunday Schools" proved shockingly disappointing.

Scott Young, Canadian sportswriter and broadcaster, who steered the program through its vague wanderings, was sufficiently annoyed with the program to devote much space in his Toronto newspaper column to disassociate himself from the program. In the first place the Sunday school class wasn't real; it was made up of "TV extras". The girls and boys who were interviewed by Scott Young were inarticulate. Scott himself was not at home in his questions. And to set up a 16-year-old immature girl, nice as she was, as a typical Sunday school teacher, was an injustice to the thousands of intelligent devoted teachers across Canada.

In the wind-up discussion, the Rev. Shaun Herron acted as "devil's advocate" in a senseless argument, while the Rev. Dr. Alvin J. Cooper, in his defence of Sunday schools, used considerable jargon that must have been mystifying to viewers.

Altogether a miserable program that misinterpreted Canada's Sunday schools dreadfully.

ARMCHAIR

A Royal Romance

Overture to Victoria (by McKenzie Porter), Ruth Hall, reviewer.

Against the murky backdrop of eighteenth century England and to the weird orchestration of the Court of George III, the drama of Edward Duke of Kent and Julie de St. Laurent unfolds with refreshing simplicity. Ten years of patient research on the part of the author has nullified Queen Victoria's effort to erase the story of her father's association with the lovely French countess.

The much-maligned Edward, fourth son of George III, emerges as the one stable member of a decadent family. His valour as a soldier, his political sagacity and his social conscience mark him as a man far in advance of his time. Even his devotion to his beloved Julie is subordinate to the stern sense of duty to the State.

With anguished admiration the reader watches his surrender of the winsome Julie for a loveless alliance with the German princess Victoria Maria Louisa, daughter of the Duke of Saxe-Saalfeld-Coburg. As one historian has said "The age of princely insolence was over and the day of princely service was beginning. The Duke and Duchess of Kent were heralding a new monarchy of which their daughter Victoria was to be the real founder."

As for style, it was a real joy to read

(*over*)

Lexy for Short

by Audrey McKim

Any girl who has ever felt a little uneasy about making new friends will sympathize with Lexy. During her first week at junior high in Edmonton, Alberta, Lexy met many girls, but new problems arose: Why did Jill, who had been so friendly at first, seem cool now? Why didn't Margaret want friendship? What about the foreign girls who were just *too* different?

Lexy's life at school, at home, and in the C.G.I.T. is a hilarious, yet thoughtful, adventure into the world of adult understanding for girls, ages 10 up. 160 pages. Illustrated by Charles Geer. *$3.75*

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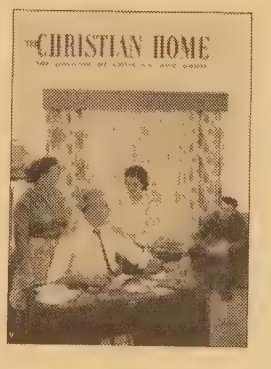

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Anything Could Happen (by Phyllis Brett Young), Mary Brandon, reviewer.

Phyllis Young's first non-fiction book strikes a refreshing note. Her fluent writing, evident in "Psyche" and "The Torontonians' is much in evidence but there is more humor here, and a flavor of something quite special.

The story covers a summer at the family cottage when the author was 13. There is the steamer bringing the mail, the regatta, the walks to the farm for pails of milk, a canoe trip, and family games on rainy evenings—these are the bare bones. Mrs. Young, however, has the gift of evoking the feelings, scents and sounds of childhood. Here she touches us all. We live again that wonderful time at the beginning of a holiday when we stood barefoot in the wet grass on a bright warm morning, and felt with rapture that surely "anything could happen" here.

Over this whole tale there hovers the breath of sunny days when we all knew with certainty that the world was a wonderful place.

It is a refreshing antidote for the sordid tales which surround us these days. (Longmans, Green, $4.50).

STUDY TABLE

A New Sun!

America in Britain's Place (by Lionel Gelber), J. R. Mutchmor, reviewer.

A new book by Rhodes Scholar and Toronto-born Gelber on such an important theme warrants its simultaneous publication in Toronto, New York, and London.

Even so great a man as Churchill has been proved wrong by history. He said he would not preside at the dissolution of the British Empire, yet lives to see world power move from London and polarize in Washington and Moscow. Gelber quotes Churchill's speech in 1946 at Fulton, Missouri, when he called for a new alliance of English-speaking peoples to keep the peace and lead the world to higher levels of progress.

Then came '57 and Russia's first satellite. Such an avalanche of stupendous events has followed that men and nations are dizzy as they try to chart their courses. Amid this confusion names and trends appear, which the author describes and evaluates.

It is good modern history — the real politic. Chapter headings indicate scope and balance. The Commonwealth rates 90 pages, but it is the two succeeding chapters, "The Great Divergence" and "Interdependence in the Space Age", that give this work character and significance.

Here the author breaks new ground. He makes it clear, speaking of France vs. the U.K. and the U.S. team, that two is company and three a crowd. Yet he gives France credit for leadership in the common market, and clarifies the "pro's and con's" of a divided Germany. His evaluation of Suez is high level writing.

There are few striking phrases, sentence structure sometimes seems cumbersome, but the whole work is substantial and provocative. (Burns and MacEachern, $5.95.)

The Church and the Age of Reason—1648-1789, by G. R. Cragg. (Kenneth Cousland, reviewer.)

This book is the fourth in a series of Pelican paperbacks designed to cover the history of the church from the beginning until the present.

It is a measure of his stature as an historian as well as a tribute to Dr. Gerald Cragg (former minister of Erskine-American United Church, Montreal) that he was selected to write it. The book shows that the trust was not misplaced.

It is difficult to be both detailed and interesting. Dr. Cragg writes with a scholar's knowledge of the significance of events and with a genuine understanding of the life and thought of the times.

The period about which he writes is one of rapid change and dramatic struggle. The key word is "reason" and it is discussed in all its facets. The survey covers a wide field, mainly of Europe, and particularly England. An historian on this continent will probably feel that the few pages given to the Americas are inadequate, but this may be intentional in view of Bishop Stephen Neill's forthcoming volume on missions, in the same series.

The 150 years covered by Dr. Cragg are crucial ones. It is important to be familiar with them if we are to understand the position of the church in the world today. Dr. Cragg is a good guide. (Pelican Books, $1).

YOUNG FRY

Veronica (by Roger Duvoisin), Robin Smith, reviewer.

Veronica is a children's book which begins with the delightfully obvious, but definitely "ponderable" sentence, "Hippopotamuses can sometimes be very conspicuous". It goes on to chronicle the story of a hippopotamus who grew tired of the mudbanks and decided to move to the city. You can guess the chaos, and the problems for Veronica, until she found a friend and protector in a nice old lady.

The discerning adult will, no doubt, identify himself with poor, pushed-around Veronica as she fails to cope with city life. But since this is a children's book most of its readers will simply feel a great sympathy for her in a world that is obviously made for adult humans.

Roger Duvoisin's illustrations are gay and free and colorful. The vocabulary he uses is not drained of life by the limitations imposed on a grade two school book, yet is not too difficult for a grade two child. It will simply expand his own vocabulary and improve his use of English.

It is rather expensive, but there is no doubt that this is a fun book for young and old. (McClelland and Stewart, $3.50.)

Simba of the White Man (by Jocelyn Arundel), J. H. Arnup, reviewer.

What strikes one first is that this volume is a superb example of bookmaking. In letterpress and illustrations alike it represents Ryerson Press at its best. The story is equal to the presentation.

In the big-game district of Tanganyika a brave little black boy follows a not-too-brave white man. Their activities circle round their relations with Simba (Swahili for lion), a noble specimen of the King of Beasts. The story has its hero—its villain—and a happy ending. An ideal gift for a boy. (Ryerson, $2.50.)

A Granddaughter's Advice

Shadow on Devil's Peak (by Amelia Elizabeth Warden) and **Flying the Chase Flag** (by W. A. Hagelund), J. H. Arnup, reviewer.

Nancy (now 17) has asked to have **Shadow on Devil's Peak** for keeps. She complains that most girls' books are too juvenile in style and content. This one is more adult and, therefore, satisfactory. I concur.

It is really two stories in one. To begin with there is a first-class ski story, with the scene laid at one of the great New England skiing resorts. In addition a thrilling mystery hangs over the place and holds the reader in suspense until solved by the heroine (at great personal risk) near the close of the book. Yes, there's a modest love story. (Ryerson, $3.50.)

Nancy says **Flying the Chase Flag** is "terrific." From a very limited knowledge of adolescent jargon I take that to be high praise. The Chase Flag is the one a whaler flies in pursuit of a whale. Our hero (the author) ran away to sea and shipped out of Victoria, B.C., on a whaling vessel which operated off the Queen Charlotte Islands. I have the advantage of Nancy, for I visited those whaling stations in 1916 and stood on the deck of a whaler, with its captain from Newfoundland. Our hero went away a boy and came back a man. (Ryerson, $4.)

In a Nut Shell

Devotions for Every Day. (Edited by Wm. S. Avery. Welch $2.50.)

"O worship the Lord in the beauty of simplicity"—365 devotions, one for each day in the year. Honest in approach—useful for a family with young children. (Wilbur Howard)

The Minister's Manual for 1962 (edited by M. K. W. Heigher. Musson, $3.50.)

The editor says that "this Manual is prepared to meet many emergencies in the pastor's busy life. I think it is prepared for the **lazy** pastor. (H. D. Ranns)

Asian Experiment (by Russell Elman), J. H. Arnup, reviewer.

This is the story of the Columbo plan with a special emphasis on Canada's contribution in Ceylon. It adds to our stature as Canadians. (Ryerson, $3.25 [cloth], $2.25 [paper].)

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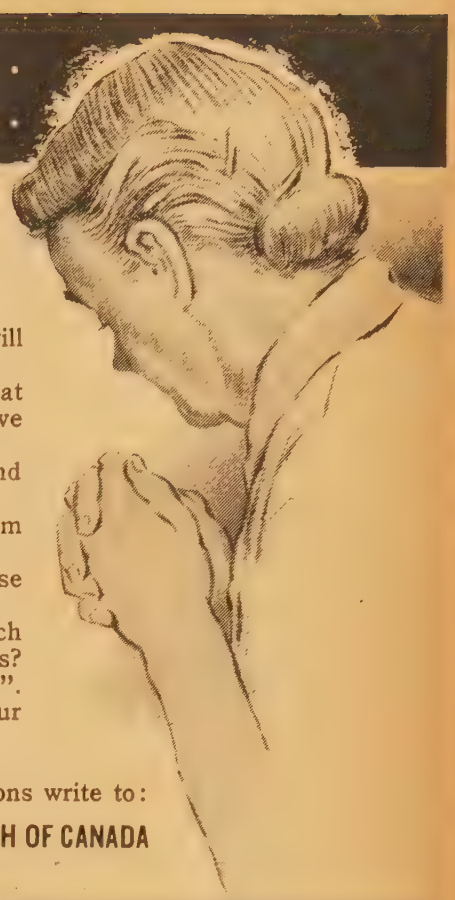

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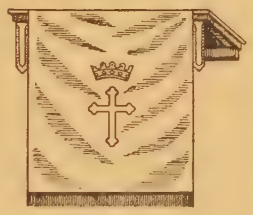

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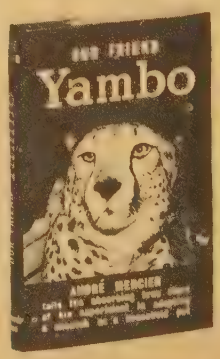

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Dr. McLeod speaking

ONE morning after breakfast I was returning to my hotel room in Belfast. I saw a large hall and a painter at one end surveying a mural—a magnificent landscape. He had a brush in his hand and at first I thought he was the artist. I asked him if he were, and he said, "No, I am just painting the border, but as you can see —it makes the picture, sir."

Then he pointed to a similar mural at the other end of the hall where his work was complete, and I saw the force of his remark. The completed border gave the picture finish, focus and form.

We have often noticed that in the ministry. Dr. Mooney told me the other day of Dr. Robert Laird coming to preach for him on a rural charge. There was a deluge of rain and seas of mud. They had to use a horse and buggy; both men were covered with mud in the course of the day's duties. The minister apologized to the Toronto visitor, who replied, "Don't give it a thought, Victor; this is the sort of thing *you* have to do *every* day; I am only a visitor."

Dr. Laird was a theologian; he was also a great treasurer and church statesman (as the present incumbent is) — but he set his central work in a gracious border.

So it is in all our congregations and at home as for those who "paint the border." They give focus to the "face which is marred more than any man's." And, "as you can see—it makes the picture, sir." ●

BIBLE OF CENTURIES

(*Continued from page* 12)

out the new Bible at his shop near St. Paul's.

But before any page went to press there was a third step — final editing. For centuries people have wondered how panels and boards could possibly have produced this smooth, polished, stately literary masterpiece.

Apparently in the final stage one man, Miles Smith, son of a Hereford butcher, put his stamp upon the whole. Smith might rightly be called the greatest literary editor of all times. He was graduated from Oxford at 19, was a distinguished classical scholar, a member and the supervisor of Oxford's Old Testament panel. He favored short English words, and wrote the new Bible's preface with the poetic rhythm of the Bible itself.

Recently in a faded leather-bound book printed in 1632 I found the sermon preached at Smith's funeral. The speaker summed up Smith's work on the Bible thus: "He began with others, but finished alone."

The new Bible, with its dedication to King James, came off Robert Barker's press in 1611. It was a large volume, well-printed on tough linen and rag paper; after three and a half centuries it stands up better than most books printed in 1911. Barker spent £3,500 and brought out two editions the first year. The copies are collectors' items today, but not too rare. (One sold for $4,000 at a 1945 auction.) Barker printed two more editions in 1612— smaller Bibles that could be held in the hand.

Errors for Years

The 1611 printings contained typographical errors: one verse used the word Judas instead of Jesus, and another verse was printed twice. Printer's errors continued for years, reaching a climax in the 1631 edition which left the "not" out of the seventh commandment, making it read "Thou shalt commit adultery." For this "Wicked Bible" the printer was fined £300, the money going to Oxford and Cambridge to buy Greek type.

By the 50th edition in 1644, the King James Version had become the general Bible of the English people. To get around the monopoly of the King's Printer, Dutch publishers brought out English editions which were bootlegged into England.

There is much talk today about putting the Bible into modern dress. Scholars and others were trying that more than 200 years ago. In 1729 a Presbyterian minister published a New Testament which changed Saint Paul's "tempestuous wind" to read "a hard gale at northeast." In 1768 another English scholar, aiming at "elegant translation," changed the Lord's Prayer from "lead us not into temptation" to "suffer no temptation to assault us too powerful for the frailty of our natures and the imperfections of our virtue."

Other Translations Short-lived

The 19th century brought Bibles translated by a physician, an English businessman, and a New England woman who was the first of her sex to translate the whole Bible. All were short-lived. Noah Webster undertook a revision of the Bible after the success of his 60 million copy *Speller* and the *Dictionary* which made him famous. His Bible published in 1833, was used for a while by some Congregational churches, but shortly it too faded away.

In 1870 came a large-scale, church-backed effort to produce a Revised Version Bible to supersede the King James Version. An interdenominational committee of 65 translators named by the Church of England worked 11 years on the New Testament, 14 on the Old. They used ancient manuscripts unknown to the King James translators, plus many significant archeological findings. Their New Testament, brought out in 1881, was called the publishing sensation of the century. Buyers queued up in front of English bookstores, bought two million copies in four days. Two Chicago newspapers had the full text of 181,253 words cabled from London and published it in special supplements. In a year sales had climbed to three million copies. After the whole Bible came out in 1885 this revised version was adjudged "a finality for years to come." But it didn't last.

An American adaptation, the American Standard Version, published in 1901, also failed to win the public away from the King James Bible.

The "unlearned" to whom Miles Smith referred and for whom he wrote were unimpressed by the pedantic accuracy of the new versions. They seemed to sense that the scholars knew their Greek better than their English.

Half a century later, scholars armed with more Biblical fragments and still sharper research tools produced the Revised Standard Version, brought out in 1952. American publishers spent million dollars on a promotional campaign. In eight weeks sales exceeded on

and a half million copies. By early 1961 it had sold nine million.

But the King James Version goes marching on. For every sale of the Revised Standard Version, the American publishers alone are still making four sales of the King James Version.

Meanwhile, in England scholars backed by the leading Protestant churches have been working for 13 years on a fresh translation titled The New English Bible. Their New Testament was published last March, with an advance sale of 600,000.

But history shows one thing clearly about Bibles and other books: The King James Bible is the all-time English-language best-seller. Though some books may get sales running into the millions, a few into the ten millions, the King James Version measures its sales in the hundred millions.

Even more important is the three-century impact of the King James Version upon the life, culture and institutions of the English-speaking peoples. Many who are indifferent to its spiritual message bow to its literary beauty. Phrases hammered out by Miles Smith and his fellow translators have been used as titles for over 2,000 novels and plays — from Kipling's *The Valley of the Shadow* to such Broadway hits as *The Little Foxes* and *The Voice of the Turtle*. Over a century ago Lord Macaulay, the English historian, said that if everything else in our language should perish, the King James Bible "would alone suffice to show the whole extent of its beauty and power." ●

FOUR RESPONSIBILITIES

(*Continued from page* 16)

again that the university student is not much of a denominationalist. It is good policy to be ecumenical in this approach if for no other reason than that of common sense, since the other approach won't work.

It must also be kept clearly in mind that the United Church is a constituent part of the Student Christian Movement, and committed to its support. All of our chaplains have been asked to co-operate with the SCM and to do a part of their campus work program through the study and fellowship groups organized on the campus by the SCM.

There has been strenuous representation from some areas of the church for the development of United Church Clubs. It is possible that within the activities of certain congregations adjacent to university campuses such a group might find a useful role. But it is not our policy to see the work of the chaplain organized along any such lines.

Fourth, any policy which we may devise must always keep in mind the nature and purpose of the church itself. It must be *evangelically responsible*. It is the task of the church to witness to the gospel of the blessed and living God mediated to us through Jesus Christ. In the university this can only be done by the Christian community. It is of the greatest importance also that we keep directly before us the fact that we cannot organize that community into being. Ours is the privilege of discovering it and releasing it into more effective witness. The creation of the community itself is a divine act. It is initiated by God and consists of those who respond.

We must also be careful in our thinking about it to know that it is an open community. Many of its members may not be known for their sanctimoniousness or, indeed, for their belief. It can include the declared believer, the searcher, and the sceptic. God calls many to obey his will in their search for truth and it is not always clear from man's side whom he calls or the circumstances in which they stand.

Thus we conclude that we ought to be in higher education, and in every policy we declare or fulfil we must be *educationally, financially, ecumenically* and *evangelically responsible* that in this, as in all our undertakings, we may seek worthily to serve and praise him. ●

RETARDED CHILDREN

(*Continued from page* 14)

ing companionship and learning to be as self-sufficient as they can.

And here's one that OBSERVER readers might like to tackle—how to organize a Sunday school class for retarded children at one church in each community or district. We must have 400 weekday classes in Canada by now, but only one or two pioneer Sunday school classes that I know of; which means a lot of parents don't get out to church either.

Still left, of course, is Challenge X—the gleam in the eyes of the freckled-face boy in the picture. How to penetrate the invisible curtain behind which sometimes he sulks but through which in happy moments he always seems to be about to burst. Clinics help, and schools and workshops, and better homes away from home—but until science finds the key to prevention, love helps more than anything.

Love and public understanding—only this combination can bring about all the advances needed to solve the riddle of a mentally retarded boy with a gleam in his eye. ●

The Question Box

Q. *Has the United Church some official policy that we have to begin our services with a processional? Our new minister insists that we have one, even though our choir has to go outside, sometimes in the rain, to assemble at the front door, and then after coming down the aisle go back into the Sunday school room and come in the side doors to get into the centre choir loft. It looks silly. What do you think?*

A. It sounds kind of silly, too. There is no such rule.

Q. *I've been going out with two boys, one a United Church member of whom my family approves, the other an Italian Roman Catholic, of whom they disapprove. What they don't know and I do, is that the Catholic "foreigner" is a "good" person, and the other isn't. Need I explain? What should I do?*

A. Drop the one who isn't "good" and remember that romance—and marriage — are difficult enough without division over religious faith, or parental objection. There should be no objection because he's Italian. But be mighty certain you know what you are doing if you nurture a romance leading to a "mixed" marriage.

Q. *I read increasingly of plans being made and steps being taken by the Federal Government and many local authorities in preparation for Canada's centennial, July 1, 1967. Would you please reveal what actual steps are being taken by the United Church to prepare for that great event, in the nation's capital, in local situations, and through radio and television.*

A. The Executive of General Council has set up a strong and very representative committee under the chairmanship of Pine Hill's Principal C. M. Nicholson. Also the Canadian Council of Churches is making plans.

THE WORLD AROUND US

Religion, churches and people in action

Favor Church Union

The Most Rev. Howard Clarke, primate of the Anglican Church, has called upon his church to move toward union with The United Church of Canada, according to Canadian Press dispatches from Winnipeg.

The primate was delivering his charge to the 63rd session of the Synod of the Rupert's Land Diocese. He said it would be wrong to pretend that there are no divisions in the Christian church, but equally wrong to remain satisfied with these divisions.

In Detroit, meanwhile, the House of Bishops of the Protestant Episcopal (Anglican) Church, issued a pastoral letter calling on the church's three million members to "work and pray without ceasing until, by God's grace and in his time, the divisions under which we dishonor our Lord are done away with."

The statement urged the churchmen to "above all be faithful to the one great church to which they are committed."

Birth Control Endorsed

The Protestant Episcopal Church, meeting in Detroit, has endorsed birth control and given its approval to the distribution of birth control information by the United States government to underdeveloped countries wherever it is officially requested.

While condemning abortion and infanticide, the resolution passed by the Episcopalians said that "medically endorsed and morally accepted means of birth control may help the people of these lands so to plan family life that children may be born without a likelihood of starvation. The resolution also said that "family planning in such ways as are mutually acceptable to husband and wife in Christian conscience, is a right and important factor in Christian family life."

Toronto is to join Edmonton, Montreal and Hamilton in setting up a branch of the International Planned Parenthood Federation. A group of social workers, doctors, journalists and clergy met recently in Toronto at the invitation of George W. Cadbury, to discuss initial steps.

Missionary Drives Home

When David Eadie, United Church missionary who has been in India on technical service work, arrived in Canada in September on furlough, he had transported himself, wife and two children at least 8,000 miles of the way in a big "travelall" car.

Leaving their home in Mhow, India, on April 9 the Eadies drove through Pakistan, Iran, Turkey, Bulgaria, Yugoslavia, Italy, France and several of the low countries, sailing for Canada from Rotterdam. On the trip they used up five new tires, three springs and a rear axle. Their journey lay across the Great Iranian Desert where the temperature rose to 140 degrees.

Dave Eadie was born in Hamilton and moved to Weston, Ont., where he had his own wood-working business.

His work in India has been to set up small industries in the woodworking and furniture fields. The church is doing this in non-Christian as well as the Christian communities

Many well-financed assistance programs have failed in India simply because they lacked trained personnel to carry them through, Mr. Eadie said on his return. The United Church, he said, hopes to persuade many middle-aged Canadian men and women to share their skills with the people of the under-developed countries like India.

Tom Allan Returns

Evangelist Tom Allan of Scotland attracted 5,000 people into the Halifax Forum on October 15, when 83 made commitments for Christ.

In the mornings, Mr. Allan held seminars in evangelism, and many speaking engagements were arranged at schools and among businessmen. After the Halifax mission, Mr. Allan conducted a mission to the students at Dalhousie University. He was assisted by David McNee, a detective on the Glasgow police force.

Tom Allan told his audiences: "The local congregation is the key to evangelism in the modern situation. Yesterday's answers don't always apply to today's problems. The church must contact people and communicate the gospel in terms they can understand."

M and M is Steady

The Missionary and Maintenance Fund reports a 4.3% increase over a year ago, with a total of $4,664,828, compared with $4,471,162.

By conferences (last year's figures in brackets): Newfoundland, $51,882 ($[illegible],-477); Maritimes, $388,237 ($365,020); Montreal and Ottawa, $4[illegible],230 ($[illegible],-213); Bay of Quinte, $351,133 ($337,[illegible]); Toronto, $933,792 ($916,027); Hamilton, $673,569 ($660,935); London, $548,846 ($533,289); Manitoba, $274,469 ($271,-803); Saskatchewan, $276,479 ($252,984); Alberta, $348,775 ($295,611); British Columbia, $312,377 ($300,723); Donations, $37,039 ($49,366); One Dollar Club ($25).

Deaths in the Church

The Rev. Dr. J. W. A. Nicholson, 87, who formed the first United Church in eastern Canada 20 years before Church Union, died in Sydney, October 17. He retired in 1939 but continued to work as chaplain to the Merchant Navy during World War II, and later as chaplain to Dalhousie University and as a hospital chaplain. He had been a CCF candidate in federal and provincial elections.

The Rev. John L. Barley, 53, died in Islington, Ont., on Oct. 18. He was the assistant minister at Islington United Church.

The Rev. Thomas E. Sawyer, 87, died October 7, in Victoria. He was ordained in 1900 and retired in 1938 after serving at James Bay United Church and Ladysmith, Vancouver Island.

The Rev. W. J. Patton, 80, died on Oct. 18, at Shallow Lake, Ont. He was received into the church in 1919, served at Shallow Lake, Redvers (Hutton) Bryanston, Benmiller, Ashfield, Oil City, McKillop and Port Lambton, retiring in 1953.

University Building Boom

Several new buildings were opened recently, in a multi-million dollar construction boom on Canadian university campuses.

Victoria University in Toronto opened a new library with shelves for 100,000 books. There is also a reading room with 7,000 additional books and accommodation for 200 students, a study room, and an archives room for the university and the United Church. Prime Minister Diefenbaker opened the building.

Mr. Diefenbaker also officiated at the opening of Memorial University's campus in St. John's, Newfoundland. Mrs. Eleanor Roosevelt and Canadian publisher Roy Thomson (new chancellor of

Slaunwhite

Evangelist Tom Allan and friends (see story "Tom Allan Returns")

the university) shared in the ceremonies at the $20 million project.

St. Andrew's College, Saskatoon, also opened its new $14 million building, and conferred DD degrees on two former principals, A. B. B. Moore and J. B. Corston.

The college, on the campus of the University of Saskatchewan, has become more than a United Church theological college. The new stone building provides a center for the social, religious and cultural life of the university's undergraduates, 40% of whom are United Church. The new stone building includes a chapel, student center, additional residence accommodation, class and study rooms, library, archives, auditorium and offices. Saskatchewan people and churches have pledged $1,150,000 for the project.

A new $¼ million addition is also under construction at United College, Winnipeg. It will provide a dining hall, gymnasium, and residences.

A Family Retreat

Husbands, wives and children—some 40 in all—from the congregation of Fairview United Church, Brantford, Ont., assembled at Hidden Springs (near Five Oaks Christian Workers Center, Paris) recently for the first "congregational family retreat."

Hidden Springs is a Christian Rehabilitation Centre for people having difficulty resolving minor problems of living.

While the children played and wandered over the 250-acre farm, the parents talked together, under the direction of Ralph Howlett, on problems that might be solved through using a Christlike and understanding approach. The experiment was so successful the families decided to lay further plans for another retreat early next year.

Industrial Missions Stressed

For too long, churches have failed to recognize the importance of industry to modern man, Bishop E. R. Wickham of Middlesex, Eng., told a Canadian Anglican conference in industrial missions.

An Anglican spokesman said plans are under way to start an industrial mission like the one in Sheffield which Bishop Wickham headed after the last war.

Members of the United Church delegation which visited the Luton Industrial Mission in England earlier this year have been in great demand at meetings all over Canada.

Five industrial firms participated in a recent work-worship service in Woodside-Imperoyal United Church, near Halifax. The industries displayed some of the tools used in the manufacture of their products. The theme of the service was the similarity between work and worship.

From Here and There

• A message of congratulations from the Queen featured the 60th wedding anniversary of Mr. and Mrs. Daniel C. Hill of the Delaware Indian nation, now living in the old Moravian Mission House, Bothwell, Ont. . . .

• The Rev. F. H. Joblin of Westboro

(*over*)

THE MUSIC MAKERS' CORNER by Fred. J. Horwood

DO you really enjoy practising scales and broken chords? No! You play them because they contain the patterns used in music. The other members of the household are not enchanted by your scale practice either. Mother rattles things about. Fido slinks into another room. Toby sneaks upstairs to sleep on a bed as sensitive cats do.

There are some subjects which you find difficult to learn at school. I know someone who almost goes into a coma when she is asked to write an essay. If you have to write essays you should read good books and short stories. Copy a story to get the feel of it under your pen: it isn't your story but it will help you to get into the mood for writing one worth reading.

Have you ever thought about doing the difficult thing first, instead of leaving it until you are tired, then making a half job of it? Mother has her problems too. There is little joy obtained from washing dishes or clothes. Everyone has a difficult task to do each day. Scouts and Guides know how to manage such problems. If you put your best effort into such tasks you will soon sail along merrily with other matters which you enjoy, and before you know it the hour of duty will have passed and you may then do as you please: Add to your collection of stamps, coins, picture cards or serviettes.

So do the essay first and don't let it beat you down. If you should split an infinitive or end a sentence with a preposition, remember the words of a famous prime minister "this is the kind of nonsense up with which I will not put."

The Music Makers' Pledge

1. I will be loyal to God, to my parents, my teachers and my friends.
2. I will learn to play or sing only good music.
3. I will learn to do something new and useful every week.
4. I will do something to help someone else every day.
5. I may sometimes become very busy but I will not complain about being tired.
6. I will not use bad language, nor form any other habits which prevent me from living a wholesome life.

If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, The United Church Observer, 85 St. Clair Ave. E., Toronto 7, Canada.

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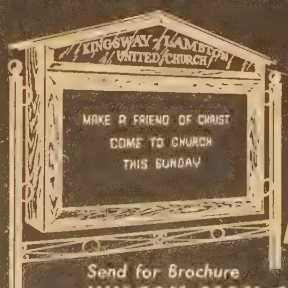

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Bermuda Wesley Methodist Church, Hamilton, vacant 15th July, 1961. Ministers interested write G. A. Ashford, Recording Steward, P.O. Box 65, Hamilton, Bermuda.

Century United Church, New Toronto: Pulpit Vacancy. Interested ministers please contact H. F. Brown, Recording Steward, 14, 22nd Street, Toronto 14.

Danville-Asbestos (Que.) 2-point charge, 100 miles east of Montreal. Fully furnished manse. Salary $4,800.00. Contact K. M. Cowdrey, Secretary, Pastoral Relations Committee, 415 — 2nd Avenue, Asbestos, Quebec.

Finch, Ontario — Three-point charge, requires a minister immediately. Comfortable oil-heated parsonage, excellent Public School, centre of district High School area; minimum salary plus travelling expenses. Interested ministers please contact Mrs. Johnson, Ouderkirk, Berwick, Ont.

Hinton, Alta. one-point charge vacant immediately. Furnished manse, hospital and good school facilities in new pulp mill town. Above minimum salary and car allowance. Interested ministers please write Murray Lees, Box 689, Hinton, Alberta.

Highgate, Ontario, minister required immediately, two-point charge. 5 miles paved road between churches. Modern furnished Manse and Churches. Excellent schools. Interested ministers please write Mrs. Fred Reinhardt, Highgate, Ontario.

Morrisburg Lakeshore Drive United Church pulpit will be vacant November 1, 1961, due to minister's retirement after ten years' service. The church, parsonage and C.E. Building have a beautiful setting on the shore of Lake St. Lawrence. Salary over minimum. Interested ministers write to J. Harvey Johnston, Box 267, Morrisburg, Ontario.

Newmarket, Ontario, pulpit vacant 1st January, 1962. Ministers interested should write to Michael W. Steel, Secretary, Pastoral Relations Committee, 137 Wesley Street, Newmarket, Ontario.

MINISTERS—Continued

The Parkhill - Leury Pastoral Charge invites applications from interested ministers. This is a two-point charge with one service each. We have a comfortable manse and excellent elementary and secondary schools in the town. Salary above minimum. Address applications to D. A. Lamont, Recording Steward, Parkhill, Ont.

ASSISTANT MINISTERS

Toronto-Rosedale United Church needs Assistant Minister, age 25-40, to take responsibility for Christian Education, some visiting and preaching. Fine opportunity for service and self-development experience in vital metropolitan congregation. Adequate salary and travel allowance, plus large heated apartment in Rosedale. Send resumé of education and experience to Norman T. Sheppard, Chairman, Pastoral Relations Committee, 10 Nesbit Drive, Toronto 5, Ontario.

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RETIRED MINISTER

Available for work as a retired-Supply, either as Assistant or Visiting Minister, preferably in or around Calgary. Address any communications to Rev. Roy C. Taylor, BA, BD, 2232 1st Ave., N.W., Calgary, Alta.

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Christian Education Worker, male or female, for suburban city church, excellent facilities and equipment. Generous remuneration dependent upon age, qualifications and experience. Duties to commence when available during 1961-62. Apply to: Mr. H. M. Heffner, Westworth United Church, Grosvenor at Lanark, Winnipeg, Manitoba.

Ryerson United Church, Vancouver, requires the services of a deaconess. Interested persons please write to Mr. Lloyd Magan, 7138 Marguerite, Vancouver, B.C.

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Church, Ottawa, has accepted a call to First United Church, Port Credit, Ont. . .

• Kamloops (B.C.) United Church dedicated its new $250,000 Christian education centre. It is the first stage in a total redevelopment program of the church. . .

• The General Assembly of the Church of Scotland has named Dr. Andrew Neville Davidson of Glasgow Cathedral as its moderator. . .

• The Rev. J. Morley Colling of Port Stanley, Ont., has been elected chairman of Elgin Presbytery. . . .

• "Church of the Air" on Sunday, November 26, will feature the Rev. Donald Bruce Macdonald of Knox United Church, Winnipeg. The broadcast, over the CBC radio network, is from 4.30-5 p.m., EST. . .

• The moderator, the Rt. Rev. Hugh McLeod, and the Rev. Dr. George Goth of London, shared in cornerstone laying services for the new student residence at Westminster College, London, Ont. . .

• United and Anglican churches will be established in Toronto's Thorncliffe Park residential development, former site of a racetrack. Both have purchased three acre sites and plan to start services and Sunday schools soon. There will be about 4,500 residents in the area. . .

• The Rev. Stanley L. G. Berridge has been named secretary of Vancouver South Presbytery. . . .

• The Rev. F. J. Helps, a Baptist editor working with United Church Sunday school curriculum writers, says Baptists smile too infrequently and that accounts for the poor image most Canadians have of Baptists. . . .

• A new film, "Is This for Me?", designed to recruit young men for the ministry, has been produced in Hollywood by the United Lutheran Church in America, at a cost of $70,000. . .

• Paul-Emile Cardinal Leger of Montreal has called upon social groups to campaign for curbs on liquor advertising. "More money is spent for alcoholic drinks than for education of children," he said. "It is a crime against society to drink when others go hungry. We will be truly logical when we close a tavern in order that we can build a bakery in an underdeveloped country." . . .

Apartments for Elderly Couples

The United Church's Board of Evangelism and Social Service has launched a new project for the care of elderly citizens.

The board of the Ina Grafton Gage Home, in Toronto, has purchased a 12-unit apartment building near their present home for elderly women, and plans are being made to provide apartments for married couples 65 years of age and over at moderate rentals. For further details inquiries should be sent to L. R. Anderson, Apartment 1, 48 Oxton Ave., Toronto 7, or telephone HUdson 1-8992.

THE RALPH YOUNG STORY

(*Continued from page* 10)

the World Council of Churches, she says with a trace of unashamed pride: "Everything that's coming to him he deserves."

His work in Geneva as executive secretary of the Department on the Laity comes at a time when few men doubt that laymen of the world are the hope of the world. Within the 178 denominations that are World Council members are 170 million Christians.

"Naturally we can't sponsor regional conferences for laymen," Ralph said shortly before he left. "What we're concerned with are trends and policies. We have a working committee of 15 members around the world. They meet once a year. The department has also enlisted some of the best scholars for a serious study of the laity in historical perspective. We're also encouraging churches to help laymen who go abroad

through business or the United Nations to remember that they are Christians."

Even before the Ralph Youngs moved into their apartment in Geneva's Grand Lancy district, he had begun preparations to leave on the first of his many excursions, this one to India's New Delhi, where the World Council meets this year. His ticket had been purchased even before he left Canada. It put him aboard a chartered BOAC 707 jet on November 14. At 3.10 in the afternoon, he was airborne for India. ●

NEW DELHI

(*Continued from page* 15)

of the Division of Inter-Church Aid and Service to Refugees. This division is already one of the farthest flung voluntary relief organizations in the world, and the assembly will receive reports of its world-wide activities. It will receive also proposals that the churches accept still greater responsibilities in meeting problems such as those of population and migration and in all areas of acute human need.

The program of the World Council includes and is based upon a great variety of world-wide ecumenical studies. Questions of religious liberty, the problems of rapid social change, issues of peace and war, as well as the more ecclesiastical subjects of faith and order, are its concern. All these will have their place in the discussions and deliberations of the assembly. The Commission of the Churches on International Affairs, for example, which is engaged in continuous study and action, meets in Bangalore from November 11-18 and will report to the assembly. It will assuredly seek to say the Christian word appropriate to the present moment in international affairs.

Some 35 Canadians will attend this assembly in various capacities — as voting delegates representing member churches, as advisers, as representatives of the Canadian Council of Churches, as youth delegates, as delegates to the assembly of the International Missionary Council which precedes the World Council Assembly, and the meeting of the Commission on World Mission and Evangelism which will follow it, and as press representatives. They solicit your interest and your prayers that by God's grace this Third Assembly may realize its possibilities. ●

Publishing House Notes

An Enlarged Observer

WE are busy preparing the January first edition of THE UNITED CHURCH OBSERVER which will appear in a new and enlarged form. It will have forty-eight pages rather than thirty-two as at present. It will be printed on better paper with a four-color cover. It will contain a Women's Section. All present features which are so greatly enjoyed will be continued — The Cartoon, Observations, Correspondence, and The Question Box.

Budget Committees in congregations now preparing estimates for 1962 are reminded that subscriptions on The Every-Family Plan will be increased from $1.00 to $1.50 per year. Individual subscriptions from $2.00 to $3.00 per year. Three years for $7.50.

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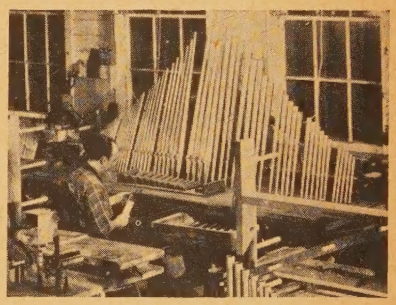

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THE UNITED CHURCH OBSERVER
299 Queen Street West, Toronto 2B, Ontario

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THE UNITED CHURCH OBSERVER

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1. HELP WANTED

ASSISTANT Housemother for Cedarvale School for Girls, caring for deprived girls 8 to 13. Prefer someone 20-30 with understanding and some experience in homemaking. Qualified Caseworker also required. Apply to the Director, Georgetown, Ontario.

ORGANIST and Choirmaster required for Central United Church, Sarnia, Ont. Large, 3-manual Casavant organ. Duties include direction of Junior and Senior choirs. Excellent opportunities for teaching piano, organ, voice and theory. Generous salary, commensurate with qualifications and experience. Apply in writing to L. A. McLeod, 1256 Marcin Road, Sarnia.

WANTED—Organist and Choir Director for the United Church, Castlegar, B.C. Good opportunity to teach music. Write Box 633, Castlegar, B.C.

WANTED—House-manager for Girls' Residential School. Must be capable of taking full charge of house, including kitchen, dining room, laundry. Accommodation provided. Pleasant surroundings. Duties to begin as soon as possible. Apply, The Principal, Ontario Ladies' College, Whitby, Ont.

WANTED, immediately, lady who drives car, as housekeeper - companion to retired church woman. Not a big salary, but a pleasant home. Box 229, THE UNITED CHURCH OBSERVER, 299 Queen St. W., Toronto 2 B.

1A. AGENTS WANTED

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2. EMPLOYMENT WANTED

REFINED lady will care for semi - invalid in congenial home. Best of references. Box 235, THE UNITED CHURCH OBSERVER, 299 Queen Street West, Toronto 2 B.

7. CHURCH SUPPLIES & EQUIPMENT

ALL instruments: Portable chord organ—Recorders — Mélodicas — Autoharps — Sheet music — Hymns—Music school supplies—Piano player rolls (ask free catalogue). Music Centre, 241 Rideau, Ottawa, Ontario.

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8A. STAMPS

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9. ARTICLES FOR SALE

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11A. TOURS AND TRAVEL

EASY LAZY HOLIDAY in Central Europe — with Marion Walwyn; also Spring and Summer Grand Tours. Sharp's Travel Service Ltd., 8 Adelaide West, Toronto. EM. 4-0226.

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12. GUEST HOMES

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24. PERSONAL

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NEWS BRIEFS

• Six hundred replies have come to the Board of Evangelism and Social Service, following the publication of advertisements in **Maclean's** magazine. Half of them have been from French readers . . .

• Twenty-eight barbers and beauticians met recently in Montreat, N.C., to discuss the relation of their Christian faith to their work. It was believed the first seminar of its type in the United States, and was sponsored by the United Presbyterian Church, USA. . .

Dates to Remember

December 27 - 30—Fifth annual provincial youth conference on the alcohol problem, at Toronto Central YMCA. Registration fee $5. Send applications to Toc Alpha, 39 Davenport Road, Toronto 5, Ont.

Changes of Address

The Rev. W. J. Holley, 16 Churchill Ave., Hamilton, Ont.

The Rev. James H. Widdowson, P.O. Box 125, Radisson, Sask.

The Rev. N. W. Whitmore, 4720 Chapel Road, Calgary, Alta.

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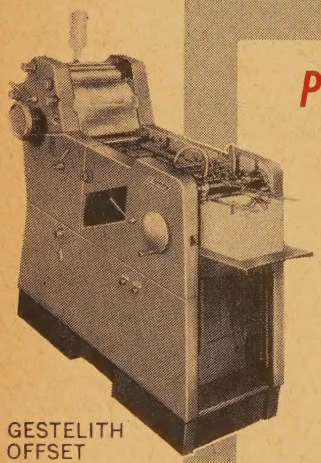

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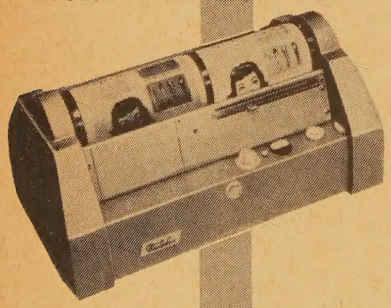

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